July 10
1924

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[Established 1840].

"See that ye partake not of the sacrament of Christ unworthily; but see that ye do all things in worthiness, and do it in the name of Jesus Christ, the Son of the living God" (Mormon 9: 29).

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PROCLAIMING THE GOSPEL TO THE WORLD.*

Elder Melvin J. Ballard.

Within the last year a distinguished citizen of America prompted, undoubtedly, by his great love for humanity, offered one hundred thousand dollars as a prize to anyone who would submit a plan that would produce world peace.

Since that offer was made, I have thought upon it many times, and have asked: What have we to do with a proposition of that character? What have we to do with the world and its peace problems? And there has come to me in the contemplation of this subject the burning conviction that we have much to do with the world and its affairs, not because of ambition which we have to become a world power, but because of the appointment of the Lord unto this people. We can not separate ourselves from the world and it affairs. I read from the 1st section of the Book of Doctrine and Covenants these words from the Lord Himself, to the Church:

Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

The weak things of the earth shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

But that every man might speak in the name of God the Lord, even the Savior of the world;

*Address delivered in the Tabernacle at the closing session of General Conference April 6, 1924.

That faith also might increase in the earth;

That mine everlasting covenant might be established;

That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding.

In this same connection, I wish to read a few verses from the 133rd section of the Book of Doctrine and Covenants, beginning with the 57th verse:

And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his gospel, his everlasting covenant, reasoning in plainness and simplicity—

To prepare the weak for those things which are coming on the earth, and for the Lord's errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two shall put their tens of thousands to flight.

And by the weak things of the earth the Lord shall thrash the nations by the power of his Spirit.

And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh—

And this according to the mind and will of the Lord, who ruleth over all flesh.

And unto him that repenteth and sanctifieth himself before the Lord shall be given eternal life.

And upon them that hearken not to the voice of the Lord shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people.

And also that which was written by the prophet Malachi: For, behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

Wherefore, this shall be the answer of the Lord unto them:

In that day when I came unto mine own, no man among you received me, and you were driven out.

When I called again there was none of you to answer; yet my arm was not shortened at all that I could not redeem, neither my power to deliver.

Behold, at my rebuke I dry up the sea. I make the rivers a wilderness; their fish stink, and die for thirst.

I clothe the heavens with blackness, and make sackcloth their covering.

And this shall ye have of my hand—ye shall lie down in sorrow.

Behold, and lo, there are none to deliver you; for ye obeyed not my voice when I called to you out of the heavens; ye believed not my servants, and when they were sent unto you ye received them not.

Wherefore, they sealed up the testimony and bound up the law, and ye were delivered over unto darkness.

These Scriptures leave upon the Church a binding obligation to

the world. Ninety-four years ago to-day there came into existence the Church of Jesus Christ of Latter-day Saints, organized for three specific purposes.

One, to proclaim to the world the restoration of the everlasting Gospel, in the hour of God's judgment, referred to in the Scriptures quoted by the brethren to-day, and that warning was also to be accompanied with the generous offer of our heavenly Father providing means of escape for all men.

Another great obligation that is upon the Church is to provide, in the way the Lord has given, through His holy temples, in the exercise of the authority of the holy Priesthood, the means, the way, whereby even those who are dead may be with us partakers in these glorious blessings vicariously performed for and in their behalf, by men in the flesh.

Then the other great task is purifying and perfecting the lives of the members of the Church, and building them up in preparation to be the people worthy of the King of kings when He shall come.

I wish, with all earnestness, my brethren and sisters, to direct your attention to the first obligation, the obligation of carrying the Gospel to the world. I conceive our heavenly Father as deeply interested in all these, His children, but it was His way to commune with them through His chosen servant the Prophet Joseph Smith. Knowing the calamity which was to come, and out of consideration for His children, He sent the warning voice, the message which was to be delivered by the angel whom John saw flying through the midst of heaven with the everlasting Gospel for earth's children, crying: Repent, for the Kingdom of Heaven is at hand. That is the message the Church of Jesus Christ of Latter-day Saints is under obligation to carry to all the world. And as I have observed, the Lord gave in connection with this warning, the fulness of the everlasting Gospel, as the means of saving the world from the perils that were to come. I rejoice that so far as this obligation is concerned, we have been performing our duty acceptably, I believe, before the Lord, and yet the task is not completed. We have acted as if we were on serious business. We have not been indifferent towards the world, nor the delivery of this message. We believe that we have a vital message for all men. We know it, and we have acted as men who did believe it. From the time the first Elders of the Church left their homes to begin this task, when their families and they were outcasts, when chills and fever were raging, the men themselves were sick and had to be lifted up into the wagon, and as they were about to leave their loved ones, who were sick and afflicted and sorrowing, abiding in poor little hovels, temporary quarters, these exiles, gave three cheers for Zion, to raise their drooping spirits, and left, making these sacrifices, to cross the water to carry this message to the peoples

of the old world, which the Lord has required of the Church. There have followed in their wake thousands of men and hundreds of women, and never a dearth of missionaries. We have never seen a time when we could not supply, generously, those needed to discharge this obligation to the world.

In the time when gold was discovered in California, and the whole world was interested and thousands were coming westward to seek their fortunes, I suppose it was a matter of great surprise to the gold seeker to meet companies of "Mormon" missionaries going away from the gold, pushing their little hand-carts, with their few earthly belongings, to preach the Gospel to the peoples of the Old World. There has never been anything that has deterred the men of this Church from performing this sacred obligation. When I think of it, however, and recognize the fact that there are nations that have not heard the Gospel, and the great war through which we have passed seems to me to have prepared in many places the way for delivering the message, I am concerned that we shall fulfil our obligation before the Lord, within the times He would like to have us do it; and, therefore, we are calling for more help. Great as our sacrifices and service have been, the labor is not yet completed, and it must go forward; we can not stop now.

We are asking that there shall be more co-operation on the part of the Church members in helping to discharge this obligation. It is not the duty and the task of the man who happens to have a son, to pay his way and to bear the whole burden. Of course he will have to make a sacrifice, the sacrifice of his son's time, and means to maintain him, but the burden of keeping these representatives in the field rests upon every member of the Church, and so there has been apportioned among the wards a certain number that each ward should have in the missionary field, and it is every man's duty, in the ward, to see that his representatives are in the field. It ought to be indeed a matter of regret, and I was going to say shame to any ward that would allow the representatives from that ward to come home because perchance their parents have exhausted their means and can not go any further. The wards should rally to the help of their representatives and keep them in the missionary field, discharging the obligation that rests upon all of us.

(TO BE CONTINUED).

FINISH every day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. To-morrow is a new day; begin it well and serenely and with too high a spirit to be encumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.—EMERSON.

FOR THE CAUSE OF TRUTH.

EMERSON C. WILLEY.

"TRUTH will prevail" is a term often quoted to assuage the bitterness of unfortunates who have suffered beneath the yoke imposed by error. The universal prevalence of truth is a utopian condition visualized only by individuals with idealistic insight. A feature characteristic of truth is noted in the fact that its promulgation and realization ever entails sacrifice upon its advocates. It ever seems, in the narrow scope of man's vision, that error sits exalted on a throne while truth in servile attitude bows before its tyrannical sway. Among the specific causes for which men have suffered injustices are prejudice, superstition, ignorance, envy and malice, which may be described as some of the vicious children of error. The motives at the root of various injustices can not be stereotyped, but in its primal analysis the absence of the principles of truth may with certainty be imputed to contain the germ resulting in the malfeasance. The adversary has no command of truth hence the powers of darkness are continually catering to the beastly part of man's nature in an untiring effort to make the glittering dross of error appear as cardinal virtue. Those who are beguiled by such artifices become ardent missionaries in this ignoble cause and ere long are found disseminating error, which often is manifest in gross injustices inflicted upon many of the honorable and deserving among men.

Jesus Christ, the most perfect and exemplary Character ever to have lived in mortality, was born in an environment that presented many colossal obstacles to the divine mission He was foreordained to perform. Judaic institutions had lost many of the virtues that had formerly enabled the Jews to maintain a sovereign state politically and a unity of faith spiritually. The division of the House of Israel at Solomon's death and the subsequent ravages of the Babylonians left Judah imminently weak—a prey for her pagan neighbors. The fact that the great majority of the people failed to recognize in Jesus Christ the attributes of the Messiah, while plenary details relative to their coming Redeemer were recorded in their prophetic literature presents a paradox. Jews interpreted with less clarity the true import of their law and consequently became a divided race on points of what constituted the reverenced heritage of all Judah—the Mosaic law. Various schools of thought, antagonistic toward one another, became the inevitable result. The manner in which the rabbis, themselves at variance on points of doctrine and practice, inculcated misleading and erroneous opinions upon Jewish minds is a case in point of "blind leaders of the blind." Little wonder then that an intelligent faith in Jesus Christ could not germinate in minds that had been thus rendered sterile. The absence of

truth then may be ascribed as one of the great if not the greatest obstacles our Savior had to cope with.

The Gospel, Christ's contribution to the cause of truth, was, as truth ever was and ever will be, introduced and established by supreme sacrificial effort. Throughout His brief mortal life He was subjected to the scoffs and scorns of publican and potentate alike; they spurned the benevolence He freely offered. A significant promise to those who would follow Him "that ye shall know the truth and the truth shall make you free" fell to no avail upon the deaf ears of the self-righteous Jews. Again, before Pontius Pilate prejudice, envy and malice effected a temporary triumph over the more precious gems of truth. Pilate, however, the victim of circumstance, lacked the moral courage to render justice to the Man in whom he found no fault. The Jewish hierarchy in reality demanded of him the necessary Roman condemnation for capital punishment, thus unwittingly fulfilling prophecy. The trial and crucifixion of Jesus in its legal aspects was an example of law violated, "outraged and trampled under foot." Time, the vindicator, has given us a truer conception of the mission of Jesus Christ, and still greater time will be necessary before man can know in full the significance and import of His mortal work.

The archives of secular and profane history give abundant illustrations in which error has for a time superseded and displaced truth. From the earliest records of human history we find the motives and conduct of man to be essentially the same as found to-day. The just and the unjust, the moral and the immoral, the righteous and the unrighteous, have been contemporary opponents in all ages of society.

In the 4th century B.C., an Athenian council passed a judgment of death upon Socrates, a notable teacher and "the patron saint of education." He was charged with introducing new divinities and corrupting the youth of Athens. Many centuries later, after the prejudicial mists have blown away, we see and value the subject of his teachings. He believed in one supreme God and Creator in contradistinction to the polytheism of Athens. He believed, further, that man's spirit partakes of the divine, and hence is immortal. Those beliefs contributed mainly to the charge of introducing new divinities. Believing that moral error is merely intellectual error actuated, Socrates said it behooves those who would live virtuously to cleanse their minds of malicious thoughts. He reduced propositions and theories to first principles in an effort to ascertain truth. Such a character—a devoted advocate of truth and virtue, was considered by Athens, when in her greatest age, a menace to both the security of her state and the morals of her youth.

The Reformation of the sixteenth century can not be considered in detail without examining the influence rendered by Savonarola, an Italian monk of the Dominican order. In the latter

part of the fifteenth century he led a violent attack against the corruptions of the papal power. It was his hope to restore the simple wholesome teachings and practices of the Christ, that led him to this precarious action. The security of the papal authority was being threatened by this eloquent disciple of simplicity. Pressure was brought to bear upon the freedom and liberties of the man who by this time had gained power and influence in Florence. No mortal power, he claimed, could dissuade him from continuing his task of purging Christendom of its hypocrisy and sin. For a time he became in effect the ruler of Florence, and the people following his example lived a simple, sincere life. His eloquent tongue continued to pour forth anathemas upon the leaders who were continuing in their corruptions. The intolerance and determination to exterminate this individual who was exposing the evils of the system was made manifest in a papal bull which stated among other things that he must die, "even were he a second John the Baptist." He was hanged, and his body burned at the stake—a martyr to the truth he desired to see restored. Savonarola, by offering his own life, marked the path for others to follow. The open revolt which resulted in the Protestant Reformation facilitated conditions for the great latter-day work to be inaugurated by a prophet of God three centuries later.

(TO BE CONTINUED).

FAITH.

We have but faith: we cannot know;
For knowledge is of things we see;
And yet we trust it comes from thee,
A beam in darkness: let it grow.

Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,

But vaster. We are fools and slight;
We mock thee when we do not fear:
But help thy foolish one to bear;
Help thy vain worlds to bear thy light.

Forgive what seem'd my sin in me;
What seem'd my worth since I began;
For merit lies from man to man,
And not from man, O Lord, to Thee.

ALFRED TENNYSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, JULY 10, 1924.

EDITORIAL:

ADMINISTERING THE SACRAMENT.

FROM several different sources, questions have been asked, recently, about the proper method of administering the sacrament. Their varying nature indicates that a few suggestions will be helpful to those who have the responsibility of attending to this important and sacred ordinance.

A Renewal of Covenant.

It should be ever born in mind that all those who partake of the sacrament witness before God the Eternal Father—

First: That they are willing to take upon them the name of Jesus Christ;

Second: That they will *always* remember Him; and

Third: That they will keep His commandments.

The result of keeping these covenants is the constant companionship and guidance of God's Holy Spirit.

Solemn promises these; and they comprehend man's duty to himself, to his family, to his neighbor and to his God. He who partakes of the sacrament worthily and sincerely is truly an acceptable follower of the Son of God.

Details to be observed before meeting begins.

Before the meeting begins, there should be provided—

First: A table sufficiently large to hold coveniently all the vessels.

Second: Clean white linen covering both the table and the vessels.

Third: A sufficient number of plates for the bread, and of cups for the water—sanitary sacrament sets are preferable.

The Elders officiating should come with clean hands and pure hearts. Elders and Priests should note the full significance of these terms.

The Blessing.

One of the Elders kneeling in the presence of the congregation, repeats in a clear and distinct voice the blessing on the bread (or on the water) as it is given by revelation.

This should be given *word perfect*, without reference either to book or card. However, if an "and" be substituted for a

"that," or if a word should happen to be omitted, it is not necessary to repeat the blessing; but no phrase should be omitted. As the Elder is voice for the congregation, the latter should join in saying *Amen.*

Order.

The solemnity of the occasion demands that even before the blessing on the bread, such order and quiet should prevail as will give evidence of the fact that each one present is giving attention to the significance of the covenant he is about to make.

It should never be necessary for the one appointed to be voice to say, "If you will now give attention, we will ask the blessing, etc." Such a remark is entirely inappropriate and superfluous.

Who should pass the sacrament.

It is the special duty of members of the Lesser Priesthood to pass the sacrament to the congregation; although, of course, those holding the Melchizedek Priesthood have the right also.

When individual vessels are used, each communicant should drink the contents of his cup before replacing it in the tray. When a cup is replaced half full, another may take it thinking it had not been touched.

The practice of gathering the vessels after all the cups have been passed, makes more certain individual service.

After all the vessels have been replaced upon the table, they should again be covered by the table cloth.

These suggestions regarding details are offered simply that the least sign of confusion or of disorder may be avoided when the Saints meet to partake of the sacrament "in remembrance of the Lord Jesus." Nothing should occur that will detract from the solemnity of the occasion.

"For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come."

DAVID O. MCKAY.

JAPANESE MISSION TEMPORARILY CLOSED.

IN consideration of existing conditions in Japan and because of the almost negligible results of missionary effort in that country since the mission was opened in 1901, the matter of the temporary closing of the mission and the withdrawal of the missionaries who are laboring there, has long been under consideration by the Presidency and the Council of Twelve. At a meeting recently held it was decided that this action should be taken without further delay. A cablegram has been sent to President Hilton A. Robertson, authorizing him to release all Elders laboring in Japan, and return them to their homes at once. Funds have been forwarded to meet the expense of the return trip.

THE FIRST PRESIDENCY.

FROM OTHER MISSIONS.

NORWEGIAN MISSION.

CONDITIONS in the Norwegian mission are in fairly good shape. The same cry, however, goes forth from this mission as goes forth from all the rest of the world. We are in need of more missionaries, and much more could be accomplished if this demand could be filled. The members of the little band of workers now here are putting forth a diligent effort, however, to do all in their power to spread the Gospel. And we feel that the Lord has wonderfully blessed us, for despite the adverse conditions, we have made some headway.

During the past three months we have held four hundred twenty-eight meetings, and have had four hundred and eighty-seven Gospel conversations. We have performed twenty-one baptisms. Fifteen thousand two-hundred six tracts, and one hundred thirty-seven pamphlets have been distributed.

Three conferences and fourteen branches constitute this mission. Part of the branches are fully organized. Ten of them have Sunday-schools. There is a good attendance at all the meetings.

The Bergen conference is presided over by a local brother, President Olaf K. Harlson. He has held this position now for six years, and has been a good, conscientious worker.

Elder Ole Hansen, of Idaho, is president of the branch at Bergen. He has a loyal brother for his companion, Elder Olaf Vogler. They are working faithfully and diligently to help spread the work along.

Elder Karl Jensen, a local brother, has presided over the Trondhjem conference for one year. He has also done commendable work.

We have only eight missionaries in this field at the present time, but hope that it will be possible to get more within the near future, for we feel that many more choice souls are to be found here, if we only have the material with which to make the search.

I have visited the Bergen, the Kristiania N., and the Trondhjem branch since the first of the year, and find conditions to be in a fairly good shape. Financial problems, however, caused from the strike here, are a little difficult among the Saints. But if the people will live the Gospel as they understand it, God will not forsake them. And I know better times will come about.

A. RICHARD PETERSON, Mission President.

SOUTH AFRICAN MISSION.

The outstanding feature of the missionary work in South Africa for the month of March is the excellent work done by the Elders in the Natal conference, the two Elders having sold thirty-two

Books of Mormon, and two hundred and sixty-three pamphlets, distributing two thousand eight hundred fifty-five tracts. They have an average of one hundred five and three quarter hours in tracting.

The report from Durban is as follows: "Our report of the month's labors carries nearly all the report that is necessary for one month. We are all well and have been having a busy time. The week in the country was a very profitable period of missionary activities in this part, and was thoroughly enjoyed by the Elders. In our stock-taking we are finding that there are many real friends who are studying 'Mormonism.' According to our reports we have distributed thirty-two Books of Mormon, besides many other little books. We are taking advantage of our friends in that we are insisting that they buy a blessing."

The Johannesburg branch reports: "President K. C. Bailey and Elder C. A. Engstrom spent one week tracting in the country, and report a successful trip. They were traveling mostly among Dutch people, meeting many who can not speak English. They had a good bed every night, and report that their message was well received. They sold five Books of Mormon and gave away many tracts. On Friday, March 14th, a baptismal service was held at Wemmer Pan, at which one candidate was baptized. On March 9th, Sister Sessions arrived to assist in the bazaar. Under her direction we are getting a fine collection. On March 20th, a Mutual Improvement Association was started, under the direction of Superintendent L. N. Judkins, among the Dutch Saints. We are very optimistic over the prospects of our new hall."

Bloemfontein conference reports the following: "Conference was held in Kimberly the 15th and 16th of March, and in Bloemfontein the 19th and 20th. Much good was accomplished by the visit of President Sessions, and the Elders feel encouraged as a result of the conference. Elder J. R. Howard was released as conference president, and Elder H. S. Ballard sustained in that position. Elder W. D. Harris was transferred to Durban. At present Elder Ballard is stationed at Kimberly, and Elder Vanderende at Bloemfontein. Elder Howard leaves April 2nd for Johannesburg, where he will spend some time prior to his departure. The Kimberly Branch Relief Society has been busy the last month making articles for the Johannesburg bazaar, and through their efforts a substantial contribution has been made to the building of a hall in Johannesburg. Sister Sessions did much to encourage this work while visiting Kimberly, March 7, 8, 9. Her visit was productive of much good among the Sisters. Due to conference we have been unable to get in our two weeks of country tracting, but expect to do so as soon as possible. A two days' trip was taken by Elders W. D. Harris, and J. R. Howard to the Vaal River diggings, where tracts were distributed.

"On the night of February 29th Elder Vanderende entered the Bloemfontein championship neat diving contest. He was awarded the second prize and received a handsome silver-plated cigarette case. We are all very glad that he was able to win a prize, but we regret that he will find no use for it."

You will no doubt be interested to learn of our progress with our hall. We are still working on the problem of raising the funds. We have done very well indeed, but can not move as rapidly as we at first thought. The Saints are poor, and it will take quite a while for them to raise the necessary funds. We have, however, made splendid progress, and have purchased a stand in a most desirable location. We are all very pleased that we could get this particular location, and while it cost considerably more than we had expected to pay for the stand, we feel that we have made a good purchase. I am not sure when we shall be able to start building. I want to get the money in the bank first, then there are no bad debts to worry us. The Relief Societies are our mainstay in this effort. Two bazaars have been held and every woman in the societies is now working on materials for other bazaars or "sales of work." The two bazaars have netted the building fund over £50.

J. WYLEY SESSIONS, Mission President.

ELDER GRAY DESCRIBES SEMINARY WORK.

ELDER RALPH S. GRAY, who returned to his home last September, having labored in the Newcastle, the Leeds and the London conference, in a letter to President McKay, recounts the success of his past year's labors as Principal of the Beaver Seminary. Extracts follow:

"School days have been favored with a generous supply of good spirit and happiness for everyone. Our Beaver Theological Seminary, like all seminaries, may be rightfully labelled a creamery of Zion. The enrichment of character, the strengthening of testimony, the knowledge of the Gospel plan—all lead to the belief that the seminary movement is to become a powerful institution in the Church. We feel that our seminary in Beaver has proved highly successful because, as that 'we' implies, the work has been carried on co-operatively.

"Words can not express my gratitude for the past year's experience. When I left the mission-field, I felt as if one of the happiest periods of my life had been spent. Yes, and since then I have longed to again visit Hyde Park and there with the other Elders from 'Deseret' dispense unto the people who frequent that interesting forum. Yet, I feel as if my seminary work and labors in Zion's creamery, where young people are a constant companionship, have netted me joy and satisfaction equal to that derived from the mission-field.

"Arriving six weeks late, we enrolled one hundred four out of a high school enrollment of one hundred fifty Latter-day Saints. During the winter, the students have taken part in Mutual programs, conferences, Sunday-schools, sacrament meetings and dramatics. We have organized a choir, girls' choruses and quartets. Nearly every student in the seminary has spoken before the public, some of them two or three times.

"Two weeks ago, forty of us journeyed to Parowan, where we held the sacrament services. Before a congregation of four hundred people the students gave their program, which included everything except the administering of the sacrament. The sermons given were commendable. In the evening of the same Sabbath, we were invited to favor the people of Paragoonah with a Mutual program. Extemporaneously, the students did well.

"In our work we have collected relics and antiques, characteristic of Pioneer days; tracting has been done also.

"I hope the work is proving successful in Great Britain. It is with interest that a number of us Elders read the minutes of the conferences and the general reports from the missions. The illuminating rays of the *Star* continue to furnish us with gems of thought, whose brilliancy might otherwise be obscured."

FROM THE MISSION FIELD.

Branch Reorganization.—The Belfast Branch (Ulster conference) was reorganized Sunday, the 22nd ult. Elder Kenneth A. Curtis was sustained as president of the branch. Brothers Edward Martin and Frederick Buchanan were sustained as counselors to Elder Curtis. Brother Brian Magee was appointed branch clerk.

Concert.—On the 21st ult., the Accrington Sunday-school (Liverpool conference) gave a well prepared concert, in the hall at Blackburn. The following members of the school took part: Sisters Emma and Nora Thompson, Sister Herbert Taylor, Sisters Elizabeth and Alice Barlow, Sisters Susan and Lucy Marsden, Sister Annie Blackburn, Miss Dorothy Taylor and Mr. Herbert Taylor. The program was rendered in a commendable manner.

Baptisms.—Wednesday, the 25th ult., a baptismal service was held in Sheffield (Sheffield conference). Two converts were baptized by Elder G. Kimball Mellor and confirmed by Elders George C. Midgley and Harley K. Fernelius.

A baptismal service was held in Sheffield, Saturday, the 28ult. Two candidates were baptized by Elder F. Peter Jones. They were confirmed by Elder Vernon P. Cole and President Fielding K. Smith.

On Sunday, the 29th ult., the Hull conference held a baptismal service in the North Sea, at Cleethorpes. Three candidates were baptized by Elder Kenneth A. Brady, and confirmed by Elders Brady, Edward Smith and Le Roy D. Tingey.

Meeting of Traveling Elders.—The traveling Elders of the Liverpool conference met in monthly Priesthood meeting in Blackburn, the 21st ult. Very favorable reports were received from the several branches. President Ernest K. Freckleton outlined the work for the following month, stressing the good work accomplished from visiting Saints that have waxed cold in the work, and the success that has resulted from the street meetings held throughout the entire conference.

Releases and Departures.—The following missionaries, honorably released from their labors in the British mission sailed for their homes, Friday, the 4th inst., per s.s. *Montclare*:

Robert Lee Kenner, the London conference and President Scottish conference.

William M. Harris, the Nottingham conference and President Newcastle conference.

Arrivals and Appointments.—The following missionaries arrived in Liverpool, Friday, the 27th ult., per s.s. *Montclare*, and have been assigned as follows:

For the British mission—

Frederick Langton, Salt Lake City, Utah, to the Manchester conference.

Alvarus H. Parry, Salt Lake City, Utah, to the Hull conference.

For the French mission—

Hyrum C. Crockett, Salt Lake City, Utah.

Alonzo P. Kesler, Salt Lake City, Utah.

For the Netherlands mission—

John Ruitenbeck, Salt Lake City, Utah.

Albert Venema, Salt Lake City, Utah.

Earl C. Wade, Ogden, Utah.

For the Swiss and German mission—

Norman G. Berndt, Salt Lake City, Utah.

W. Thalman Hasler, Provo, Utah.

Perry L. McArthur, Huntington, Utah.

Reed T. Rollo, Salt Lake City, Utah.

Socials.—On the 12th ult., a farewell party was held in Cardiff (Welsh conference) in honor of Elders Joseph M. Skeen and Rulon W. Openshaw, who have been transferred to the London and the Liverpool conference respectively. Each of the departing brethren was presented with a token of remembrance by the Elders of the conference.

On the 11th ult., the Saints of Bristol and Bath, President John E. Wahlquist and Elders Albert G. Stanger, Thomas O. Smith, Wendell R. Anderson, Ben E. Summers and Peter J. Clarke spent a very enjoyable day on a charabanc outing. Leaving Bristol in the morning they motored through Somerset and on into Devon until they reached Minehead. Lunch was served and the afternoon spent in swimming, hiking, boating and playing games on the beach.

Saturday, the 14th ult., a successful social was held at Handsworth (Birmingham conference) under the auspices of the Relief Society. In attendance were President Joseph E. Tillotson, Elders Lester D. Hovey, Rodney D. Price, Dan A. Hickman, Joseph L. Muirbrook and Alvah N. Stout and many Saints and friends. In addition to songs, stories, recitations, and monologues, a short sketch, "The Rough Diamond" was presented. All present thoroughly enjoyed the program. Funds raised by collection are to be used by the Relief Society.

A farewell social in honor of President and Sister Joseph E. Wright, who have been released to return home, was held at "Deseret" Saturday, June 14th. There were present all the traveling Elders of the London conference and a large gathering of Saints and friends. President Emerson C. Willey had charge of the proceedings. The evening was very delightfully spent. Refreshments were served. A very good musical program was rendered and the remainder of the evening was spent in games. A beautiful set of fish knives and forks was given President and Sister Wright as a token of remembrance from the Elders and the Saints of the London conference.

A farewell social was held by the Liverpool branch, the 18th ult., in honor of Brother and Sister James Barwick, who are emigrating to America. An enjoyable evening was spent by those in attendance. The guests of honor were presented with a set of cutlery as a token of love and esteem by members of the branch.

A farewell party was held at Belfast on Saturday evening, June 21st, in honor of Sister Elizabeth C. McCand, who is emigrating to Canada. A token of respect was presented to the guest of honor by the Saints. Besides Saints and friends, there were also in attendance President Marcellus R. Clark and Elders John Walsh, Kenneth A. Curtis and George A. Baker.

On Saturday, the 21st ult., the Saints and the friends of the Aberdeen branch held a picnic in honor of Elder Harvey H. Glade, who has been transferred to the Liverpool office. An enjoyable afternoon was spent in games and racing, after which a dainty lunch was served. The following Monday the Relief Society held a social, at which Elder Glade was presented with a beautiful tartan steamer rug.

A social was held by the Halifax branch (Leeds conference)

Mutual Improvement Association on Saturday, June 21st. An interesting program was rendered, after which refreshments were served. The time was then turned over for playing games. A pleasant time was had by all.

The Nelson branch (Liverpool conference) held a very enjoyable social on the 20th ult. Presents were given to Elder Cyril Bird who returned home on account of illness, and Elder Arthur L. Fuller who has been transferred to another branch. Tokens of love and esteem were also presented to Sisters Margaret and Edith Lord, Margaret and Ada Bailey, and Minnie Parkinson who are emigrating to America.

Saturday, June 21st. the Sunday-school of the North London branch gave a play called "The Queen of the Year." It was staged at "Deseret" and was attended by many Saints, friends and Elders of the London conference. All present judged it to be very successful.

In honor of Elders William M. Oswald and Jesse W. Thomson, who have been transferred to the Scottish conference, a farewell social was held by the North London Mutual Improvement Association, Tuesday, June 24th. An exceptionally good program of songs and readings was rendered. Elders Oswald and Thomson were presented with a book each as a remembrance from the Elders and the Saints of the London conference.

DEATH.

HILL.—Sister Mary Louisa Hill of the Handsworth branch (Birmingham conference) passed away Sunday, June 15th, 1924. Deceased was born at Berrow, Worcestershire, April 11th, 1862, and was baptized and confirmed August 21st, 1891, by W. B. Card. Sister Hill was a faithful Latter-day Saint. Funeral services were held at the home under the direction of President Joseph E. Tillotson. Elder Rodney D. Price dedicated the grave.

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